

Greater India Series 4

AWAKE! YOUNG INDIA!

DATE DUE

BY
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As. 4.

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DEDICATION

TO

ARUNI THE BRAHMACHARI

WHO REALISED THE TRUTH THAT
KNOWLEDGE IS SACRIFICE.

CONTENTS

	Page:
Dream,—And After I	vii
Introduction	
(I) The Asram-Ideal	1
(II) New Education	3
(III) Secret of Nation-Building	6
What Youth May Achieve	
(I) Witness of History	10
(II) Order of Young India	15
(III) Call of the Village	16
The Triple Ideal	
(I) Streams of Culture	19
(II) Education as Fellowship	22
(III) Education for Manhood	23
(IV) The End of Knowledge	26
Pilgrims of Knowledge	
(I) Humanism in Education	29
(II) History as a Scripture	30
(III) The Pilgrim-spirit	31

AWAKE ! YOUNG INDIA !

DREAM,—AND AFTER !

(1)

Last night I dreamt a wondrous Dream
Of India and her Liberty !

I wake to find her still in chains ;
Ah ! is this waking, too, a Dream ?

(2)

Rich in the glories that are gone,
Rich in legend and in hero-tales,
Rich in an ancient Heritage,—
Ind ! none so poor as thee to-day !

(3)

Time runs ; but this, this is our shame,—
We know not yet our shame ;
The cent'ries pass, the kingdoms go,—
But still, O still, our Chains remain !

T. L. VASWANI.

INTRODUCTION

IN January last I went to Patna. It was my joy and privilege, during my stay there, to lecture to young men at the Institute and other places. Three of these lectures in an abridged form now go forth to a wider public. My hope and faith are centred in the Nation's youth. Their task is to hold the Torch of Indian Ideals to the multitudes. This is an imperative of the Indian situation. Many of the big ones are taken up with many things but lack the one thing needful,—Spiritual Idealism. The youth are the Nation's future. In the sweet light of their eyes smiles upon us Sri Krishna, the Eternal Youth. I wished the wealthy took more interest in the welfare of the Indian youth. A Garden City of Learning is rising in Paris,—a City for students ; 10 million francs for it have been paid by a rich Frenchman,—a real friend of students. But India ?

I. THE ASRAM IDEAL

I plead in these pages for new expressions and adjustments of the ancient Indian Ideals in Education. I repudiate the view of the critics who hold that

AWAKE! YOUNG INDIA!

"education of the young" in ancient India was dominated by "the deadening caste system of the East." The *asram*-ideal was beautiful. We must revive it,—and revise it in relation to the modern spirit. In the *asram* lived the dream of the Aryan race. An open-air school was the *asram*. It brought the students in touch with nature. It recognised the value of manual work. It enabled students to enter into fellowship at once with nature and the teacher. The Guru was the friend, philosopher and guide of his pupils. And his method of teaching was that of creative suggestion. Don't say to the student,—you are stupid, you are bad! Tell him rather,—you are of the Divine. Inspire him with faith in himself, in his own inspiration. The Guru, the teacher in the *asrama* placed before the student the ideal which I have referred to as "Humanism." The vision of the Hindu sage was that of the One Atman in all: this vision also awakened the intuition that we all, no matter what our creed or colour, are children of One Divine Humanity. This intuition is often ignored in the current methods of teaching history. In the state-schools in India, propaganda is placed above truth; the empire-cult is taught and distorted pictures are given of the great heroes of Indian history. A revision of the teaching of history is needed. I plead for a study of the lives and ideals of the heroes of Humanity. Reverence for Divine Humanity,—is the inspiration of the true educator. His nationalism is not narrow. His patriotism is not regional. His

INTRODUCTION

love for his native land is not infected with hate for other countries. He gladly learns of other nations. He understands that science, beauty, goodness,—the ideal values of life,—are international and belong to no one nation or race but are the heritage of Divine Humanity.

II. NEW EDUCATION

That this idealism may become flesh in a number of young men,—and women,—is my constant prayer to Him who is the Saviour of the Nations. An order of Young India is needed. Interviewed in Patna by a representative of the *Searchlight*, one of the questions put me was:—"You have referred in your speeches to the idea of an All-India Youth League. Will you kindly tell me the lines on which you desire the movement to proceed and what steps should be taken to organise the movement?" To this I answered:—An Order of Young India is an urgent need. I believe profoundly that the nation's youth are the builders of to-morrow. I believe, too, that to build a Greater India they must be filled with the inspiration of the Indian Ideal. Current education has put the heads of many in fever,—the fever of imitation. And all imitation is weakness. What young men need is a culture of Manhood. One of its elements is intellectual discipline. The feeling-element has been awakened. But it must not outstrip judgment and will. Members of the Order of Young India must be

AWAKE! YOUNG INDIA!!

disciplined,—by knowledge, by a sense of history, by a positive programme of action, by faith in the World-Will, the Divine Ruler of the nations.

“As centres of such an Order there must be asrams in different parts of India.” And the activities of such asrams should include, mainly in the villages, promotion of (1) education, (2) sanitation and medical relief, (3) swadeshi and cottage industries, (4) “akharas” and (5) co-operative unions among peasants and village-folk.

“Young men who would be members of the Order must give to themselves the pledge:—

(1) that they will strive after the ideal of sacrifice, not ambition ;

(2) that they will be simple ;

(3) that they will learn to co-operate with all and not let differences in creed or political opinion stand in the way of solidarity with all who will help India ;

(4) that they will help in reconstruction of village life ; and

(5) that they accept the ancient Ideal which regards Humanity as one and true manhood as the power to express the ‘Atman’ in life.”

Another question asked me was :—

“You know there has been in existence in this province a students’ organisation in the form of the Biharee Students’ Conference. For several years in the past it has been a great success and has done much to stimulate healthy activities among the

INTRODUCTION

student community. But during the non-co-operation days it had to be suspended. It has again been revived and I would like to know from you any special lines on which you would like the movement to be strengthened."

To this I answered: "It was my privilege to speak the other day under the auspices of this organisation.* But I know very little of its activities. I would humbly ask the members:—

(1) to organise a big Students' Fund for the help of poor students,

(2) to start night classes,

(3) to open vocational schools in the neighbouring villages,

(4) to carry on a strong health-campaign,

(5) to raise a band of volunteers for the service of the poor, especially in the malarial season, and

(6) to inspire the student-community with faith in the unifying and harmonising ideals of Indian culture."

Yet another question put me was:—"I am sure you will be sorry to learn that even among students communal feelings have been gradually taking root. Will you tell me how this growing evil can be tackled?"

My answer was:—"I learn with deep regret that a communal feeling has appeared among Patna students. I hope it is not taking root. I have pleaded

* Some notes of this lecture are reproduced in Chapter II on "The Triple Ideal,"

AWAKE! YOUNG INDIA!

more than once at the meetings I have addressed for Humanism in Education. I have found Hindu and Muslim students in Patna responding warmly to the ideal I have placed before them. Communalism and Credalism are antagonistic to Nationalism. And Nationalism itself, I humbly submit, must be inspired by Humanism to escape contagion of the Creed of Hate and Strife.

“One remedy of the evil referred to is a New Education.” Hindu and Muslim students must be taught to take patriotic pride in calling themselves Indians. And they must be encouraged to mix with one another on the play-grounds and at social functions. Games and societies are bonds of unity. The New Education I plead for must teach reverence for India, the Mother alike of Hindus and Muslims. Many creeds, many denominations, *but India first!*

III. SECRET OF NATION-BUILDING

I have, in more than one address, urged that young men must work in the villages. Rural areas are being depopulated by migration into congested towns. This process must be checked. Villages must be re-vitalised. Malaria is sapping the strength of the cultivator; his manhood must be rebuilt; his mind must be educated; his progressive poverty must be checked by better methods of cultivation, co-operative unions and cottage industries; his spiritual emotions must be trained by a knowledge of

INTRODUCTION

the Indian Ideal. Hence the need of bands of educated young men to carry to the village-folk the message of India and modern life. In Sweden, there is a Lecturing League which sends out lecturers to educate workers and peasants. In Belgium and Switzerland there are bands of "voluntary workers" who visit hospitals and work in orphanages and serve the working classes. Denmark has Folk's High Schools which teach national traditions and develop devotion to soil and the native land. How many in India hear the Call of the Village? Rural life in ancient India, judged by all accounts, was happy and prosperous. We read in the Mahabharata that the five Pandava brothers were perfectly willing to surrender their kingdom to their cousins, the Kurus, and make peace with them on condition of their being given five villages. Rural life was well organised in ancient India. The East India Company interfered rudely with our village organisation. The official sat heavy on the village life. Western industrialism invaded the country and village arts and crafts collapsed. To-day the village is a picture of poverty and insanitation. Malaria and pneumonia carry off a large number of the poor village-folk year after year. The Indian villager stands before the world in rags, his mind undeveloped, his cheeks sunken in exhaustion. We must think of the nation in terms of mass-welfare. India has about 7 lakhs of villages. Most of them are devitalised and so fall an easy prey to epidemics. Poverty, insanitation

AWAKE! YOUNG INDIA !

and ignorance are marked features of village-life to-day. Yet in the olden days, and down even to 1815 when the East India Company's rule began, Indian villages were in a prosperous state. They had their own industries; they had their panchayats,—self-governing communities; they settled their own disputes through the village-councils. They had their own sanitation-committees; and they had their schools which imparted national education under national control. Sir Thomas Munro said a century ago that in India every village had its school.

To build up mass-welfare, we must begin with the village. Cottage industries are needed; village schools are needed; revival of the panchayats is needed, And for this young men are needed who would mingle with the village-folk, educate them, help them to rebuild their socio-economic life, and to carry to them the message at once of the ancient ideal and modern life. Nation-building is village-building.

T. L. VASWANI.

WHAT YOUTH MAY ACHIEVE*

THERE is a dream in my heart.

I see India re-awakened.

I see her re-arisen,—a nation of the strong, a nation of the free.

I see her honoured again among the nations of the earth.

Who shall turn this dream of a Greater India into a glorious deed ?

Who, if not you,—the nation's youth ?

Some have come and said to me:—"We are poor ; we are weak ; what can *we* do for the country ?"

My answer to them has always been:—"You are not poor if in your heart is a rich resolve ; for resolves have revolutionized history ; you are not weak if you are strong in the power of Ideals ; for out of Ideals are the issues of national life."

I know, not a few of those who are grown-up belittle the powers of the young. I, an invincible optimist, have profound faith in them. Let not youth despise age regarding it, as did Seneca, a "disease." Let not age despise youth regarding it a "stupidity." It is a faith with me that something great will come out of the youth of India. They will realise the dream

* Notes of the address delivered at the Behar Young Men's Institute, Patna, Sir Muhammad Fakhruddin, Minister of Education, presiding.

AWAKE! YOUNG INDIA!

of India's regeneration. This faith is inspired by an idea of the world-mission of India. Her soul that held the torch of wisdom to nations for centuries is not dead; her torch is not extinguished; the youth are the torch-bearers of to-morrow.

I. WITNESS OF HISTORY

On your great province (Behar) rest the blessings of the Buddha. In the forest of Rajgirh He meditated. There, too, was established his *Sangha*. And about the time of the Buddha there appeared in Greece a mighty one. A prophet, a sage. This Socrates of whom I speak was a real *yogi*. He spoke of a 'demon' in him. Socrates the Seer heard voices within him. He had, I believe, psychic guidance from the spirit-realm, whose impact is upon us all. He looked about himself in Athens. He found that young men were fond of talking. Eloquence, oratory, debates were what the Athenians prized. These, too, are what the Indian youth applaud. Yet India needs not orators and debaters but silent workers, silent servants of the Mother. Socrates realised that a nation could not be built by talkers and debaters. The Athenian young men, also, loved the Beautiful. Aesthetic culture is an element in the life spiritual. The Atman is Blessed Beauty. But we must not confound love of the Beautiful with desire for fine dresses. Socrates realised that to fulfil her mission, Greece must turn from external superficialities to

WHAT YOUTH MAY ACHIEVE

inner realities. Life was not lent him on easy terms. His wife could not appreciate this rugged genius of Greece. Once, in a fit of fury, she even poured hot water on his devoted head! He would, often, be in the market-place. He realised that the youth of Greece needed a new inspiration. He asked young men to come unto him; and to some of them he spoke of the Wisdom of Life. And one of them,—Plato,—made rich contributions to the world's philosophical knowledge. To the youth of Athens, Socrates the yogi, taught the truth;—"Virtue is knowledge." By 'knowledge' he meant not book-learning but wisdom of the soul. This "knowledge" is "Remembrance;" of the real "Self." "Knowledge" is Atman-consciousness. Modern Indians have imbibed Western education; but so many suffer from blindness of heart. In an age of industrialism, and the impact of the aggressive "modernism" of the West. India needs to be reminded of the ancient teaching:—"Know Thyself." If young men would open out their hearts and recover "remembrance" of the Mother, they will have a new strength to serve the nation. Until our *hearts* are emancipated, we may not hope to build a Greater India.

Passing on to another period in history, there rises before us the great figure of Abelard. How young men flocked to hear this eloquent scholar and teacher! And he taught them that Reason was the candle of life. He had the courage to criticise Aristotle. Abelard placed Reason above Tradition.

AWAKE! YOUNG INDIA!

Need I say this message, also, needs to be taken throughout the length and breadth of India? Young men are needed to open a campaign of new education in the villages, and awaken the slumbering mind of the masses. Superstition is weakness. If India is to be great again, she must develop not only her emotion but also her powers of rational investigation, of critical survey and study.

Pass we on to another period in history. Germany lay crest-fallen. A mighty thinker appeared. Fichte was his name. He realised that if his nation was to be great he must move the minds and hearts of the youth. He gave a course of lectures. Believe that you can raise the nation,—was his message. It was a message of faith in the future of his Fatherland. Such a message, too, is India's need. To young men I say :—"Despair not! Have faith in your destiny. A greater India is to arise out of the defeat of these days." Germany was defeated, again, in the world-war. But the young men of Germany are rich to-day in faith and service. They believe they will raise their nation again to greatness and glory. There is a growing youth-movement in Germany. Simplicity and service are the watch-words of German students. They visit the villages in vacations and help the peasants and tillers of the soil and ask them to despair not but work and be among the builders of a new destiny of the German Fatherland.

So in Italy appeared Mazzini and Garibaldi.

WHAT YOUTH MAY ACHIEVE

Mazzini who declared ;—"Every nation has a mission." Garibaldi who said in answer to the young men who, asked what he would give them if they followed him :—"For following me in the service of Italy, I will give you hunger and starvation and pain." And the Italian youth followed the great Patriot. Ah ! if you of India would but believe in the mission, the world mission of India, and understand what it is, the mission of a Spiritual Idealism inspired by ancient wisdom and nourished by modern science,—ah ! then a new inspiration would pass through you and you would accept hunger and starvation and pain, and from your hearts would rise a cry to God :—"Accept us as a sacrifice in the service of India !"

Japan, transformed through the influence of some of her young men who assimilated modern science and medicine, became strong enough to give a beating to the Russians. And with legitimate pride an eminent Japanese declared :—"We have broken the hypnotism of colour." Before the Russo-Japanese war, political virtue was regarded as synonymous with white colour. But Japan showed that an Asian people could be more than a match for a Western nation. Japan has steadily grown in influence and power. I deprecate certain new tendencies of Japan ; I deprecate the development of her imperialistic ambitions ; her treatment of Korea is a big blot upon Japan's fair name,—it is a sin against humanity. But it is satisfactory to note that even some of her young

AWAKE! YOUNG INDIA!

men are fighting against Japan's militaristic and imperialistic tendencies and are working to build up a Greater Japan.

So if I had time I would pause to indicate what Korea's girl-students have done to "awake the men", how Korea's young men have worked with the one aspiration in their hearts:—"May Korea live for ever!",—how young men in China and Egypt and Turkey have struggled and suffered for their countries. Nearer home, Sri Keshub Chandra Sen initiated a new movement by bringing together some young men in the service of India. One of his earliest publications was significantly named:—" *Young Bengal! This is for you!*" And he called upon the young to make conscience and purity the basis of public life. And he whom I revere as the greatest man of modern Sind,—Sadhu Hiranand,—he also, tried to bring together the young and inspire them with great ideals. Patna is to me a place of sacred memories; for in Patna passed away Sadhu Hiranand in 1892. When he returned from Bengal to Sind in 1884 filled with the inspiration of the lives and ideals of Shri Keshab and Shri Ramakrishna Paramahansa, he worked in diverse ways to influence the youth of Sind. "Education" and "Seva" were his two watchwords. The ancient records say that when Moses came down from the mount his face shone but he was not conscious of it. It is unconscious spirituality that influences much. Hiranand had unconscious spirituality; and Hiranand has been abundant-

WHAT YOUTH MAY ACHIEVE

ly blessed. He died young; but he is become a builder of new Sind. His name is to-day a household word among the youth of Sind.

II. ORDER OF YOUNG INDIA

An Order of Young India with branches in different places is urgently needed. Every member of the proposed Order should cultivate certain virtues:—(1) *Training of the body*—Weaklings cannot serve the country. And they who indulge in *bhoga* may not hope to give much service to the nation. Forces flow through us, through our bodies. *Satvic* forces go out of pure bodies. The Eternal needs time-instruments wherethrough to work; but how can He work dynamically if our bodies offer the resistance of impurity? Let your bodies be strong and pure, I say to the young. Brahmacharya and games have a great value. One of the fine features of the educational system in Japan is indicated by the rule which makes three hours of physical education compulsory in all middle schools. (2) *Training of the mind*—Have respect for facts; avoid hasty thinking; trust no idle rumours; don't exaggerate; eschew opportunism in public life; true patriotism is not love of popularity; above all parties is Truth; and "Truth will make you free." (3) *Training of emotions*—I believe in a 'nationalism' of love not hate. Develop the spirit of good-will; discard the spirit of hate. Fight against evils with love of your

AWAKE! YOUNG INDIA!

country in your hearts, not hate against the 'stranger.' There are no strangers in the Kingdom of Humanity.

III. CALL OF THE VILLAGE

The problem of India, as I understand it, is a problem essentially of national *transformation*. And you that are young can do much to help the processes of India's transformation into a new nation. In youth is the promise and potency of the future. Young men! I ask you to turn your thoughts to the villages. Once the village was a centre of life. To-day the village is a den of disease and death. Poverty and superstition and ignorance have stifled the life of the village-folk. You can do much for them. (1) *Sanitation and Hygiene*:—Village life will not be healthy until there be good water supply and good roads and good drains in the villages. The Village Bands I plead for can help in creating public opinion and bring its pressure to bear upon Local Boards and the Panchayats to build up the physical side of rural-life. Village Bands can, also, distribute medicines in the malarial season and save thousands of lives. (2) *Village Schools*:—Once every village had a school. The East India Company interfered with the Panchayats and the village-life. Most of the village schools disappeared. To-day illiteracy reigns supreme in the villages and the village-folk move in an atmosphere of superstition. In India, as she was

WHAT YOUTH MAY ACHIEVE

in the days of her greatness, there were "wandering teachers". They moved from place to place and carried to the masses the message of knowledge and *dharma*. For the two were not separated; 'knowledge' without *dharma* is empty; *dharma* without 'knowledge' is blind. You who are in the colleges can at least go to villages during your long vacation and start vacation schools, and you can secure the sympathy of the press. The Swedish press pays great attention to the question of village-education; and Swedish Professors go to villages in the vacation and lecture to the village-folk. Denmark owes much to her Folk-schools for Peasants. Three of the subjects which may, I think, be profitably taught in such Folk-schools are (1) agriculture, (2) elementary science, and hygiene, (3) biographies of Indian heroes. Knowledge, according to the ancient ideal, is a sacred trust. You receive knowledge in order that you may pass it on to others. All good things you get are meant to be shared with others. Knowledge passed on to the masses will be converted into a new energy, a new *shakti*, for building a Greater India. (3) *Village Unions*.—They will develop the spirit of co-operation, will secure cheap supply of necessities, help the swadeshi movement, and make village-life pleasant.

Plenty of work in the villages! Workers are needed,—young men with the right spirit of *seva*. And they need bring with them no riches except the riches of renunciation.

AWAKE ! YOUNG INDIA !

We read in the books of an Indian boy who lived in the long ago. His mother spoke to him often of Krishna. "Where is Krishna, mother?"—asked the boy. "Krishna dwells in Tapoban",—answered the mother. And at midnight the boy awoke and looked about here and there to make sure that his mother and brothers were asleep. Then with folded hands he prayed :—
"Krishna ! Krishna ! accept me as a sacrifice !"
Young men ! the Tapoban of Him, the Lord of Love, is not in any far-off forest or wild jungle ; His Tapoban is in the cottages of the poor, in the homes of suffering, in the haunts of pain, in the hearts of the broken, bleeding sons of humanity who cry :—" Oh God ! Oh God ! Why hast Thou forsaken us ? " Go to the poor ; go to the village-folk ; Krishna's Tapoban is there. The Lotus-eyed Lord is there. Go to them with aspiration in your hearts :—" Krishna ! Krishna ! accept us as a sacrifice ! " The creative principle of life is sacrifice. The power to build *swaraj* is sacrifice. The spirit that will rejuvenate society is the spirit of sacrifice. Shakti flowers in sacrifice. And the nation's hope is in the nation's youth whose dominant aspiration is ;—" Lord ! accept us as a sacrifice ! "

THE TRIPLE IDEAL IN EDUCATION*

It was a beautiful song-prayer to Sri Krishna one of you,—a student,—sang some minutes ago. And listening to it my thoughts moved out to Him, the Lord of Love, who came rending the veil 5,000 years ago. And I called up an incident recorded in the books. He was invited one day by a disciple to go and dine with him. The Lord of Love readily consented, knowing that the request came from one who was poor and lowly of heart. Sri Krishna, after finishing his meals, asked for a glass of water. The disciple brought Him a shining glittering vessel. Sri Krishna said:—“Not for me this shining glittering vessel. I must drink water in a broken cup.” The Lord wants Broken Cups,—men who would be poor in spirit and walk the way of *tapasya*. O that some of you who listen to me may have the strength to say in the very face of the tragedy of the Indian nation:—“Lord! we long to be broken in the service of India!” Education misses its larger meaning when it does not pass into Service.

I. STREAMS OF CULTURE

There is a small country in Europe named

* Notes of the address delivered at the Anjuman Islamia Hall, Patna, Babu Rajendra Prasad presiding.

AWAKE! YOUNG INDIA!

Bavaria. It resembles Behar in at least two points. Like the Beharees, the Bavarians are simple, and most of them are peasants. And they have a beautiful proverb which says :—"The future saviour of our country is sitting on a school-bench." Likewise I think, I may say that the future saviour of Behar is sitting on the school-bench or at the college-desk. You and such as you in different parts, the students of India, are destined to be the saviours of India. You are the defence of the Future. But on this one condition that you are true to the Indian Ideal, loyal to the spirit of Indian culture.

And by Indian culture I do not mean exclusively Hindu culture. Indian culture is a mighty river,—like the great Indus,—into which mingle three main streams. The first, certainly, is the stream of Hindu culture. The second is the stream of Buddhist culture. And you specially in Behar, must not forget the rich contributions of Buddhist culture to the thought and life of India. The Nalanda University, to mention but one culture-centre of the Buddhist age, was an international centre and attracted scholars from far-off lands. The third stream is that of Islamic culture. Rich have been its contributions to the thought and life of humanity. "The ink of the scholar," said the Prophet of Islam, "is more precious than the blood of the martyr." Islam in the days of the early Khalifas carried the spirit of culture to many lands. Arabia was but one culture-centre of Islam. There were centres in Bagdad, in Cairo,

THE TRIPLE IDEAL IN EDUCATION

in Spain. At a time when Europe was immersed in darkness, Islam built the Universities of Cordova and Seville. Muslim sages gave a new interpretation of Aristotle and made rich contributions to physics and chemistry, to architecture, music and poetry. Islam passed on the wisdom of Hindu sages to other countries. The *Mahabharata* and *Ramayana* were translated from Sanskrit into Persian. The imperishable Taj stands as a witness to Islam's contribution to architecture. The Taj is a song in stone,—Love's song,—the love of a strong man. The Taj at Agra is a symbol in stone of the shrine in every heart built by love to the Beloved. Islam, too, introduced a new æsthetic note in Indian poetry. The world as *mâyâ*,—is a note sounded, again and again, in Hindu poetry. It is a note of great value. Is not the note sounded by Islam of great value, also? A Muslim mystic and poet of Sind sounds the note in a wonderful poem of which the essential ideal is in the two following lines:—

*The Beloved hath put on the robes of Beauty,
And entered the Garden of the World.*

These three streams,—Hindu, Buddhist, Islamic,—have mingled one with the other in the mighty river of Indian culture.

There are differences, it is true between the three cultures referred to. But I am to-day concerned not with the differences but the unities underlying the three. And it seems to me the ideals common to the three cultures are three in number.

AWAKE! YOUNG INDIA!

II. EDUCATION AS FELLOWSHIP

The first is indicated by the beautiful Sanskrit term: *Sangha*. It means Fellowship. Fellowship with the Teacher and Fellowship with Nature. Education must be a Fellowship between the teacher and the taught. The true educator is a teacher of the "Guru" type,—an inspirer, not a chastiser of students. He is clothed with the authority not of the rod but of love. In Italy the Education Minister is a man who is one of the great philosophers of Europe. Gentile is his name. In one of his recent circulars he instructs all teachers "to put a stop to all sorts of servile fear." But I know of school-masters of my early days who regarded it a virtue to beat us,— "black and blue!" Once I ran away from school, for the school-master was simply in love with the rod. A teacher must not be an "M.L.C." (Master of the long Cane)! Schools must not be prisons and students must not be made to feel as prisoners. Servile fear must have no place in a centre of culture. Not "fear" but "fellowship" must be the motto of every school and college. Fellowship not only between the teacher and the taught, but fellowship, also, with Nature.

Not without reason were the great Hindu and Buddhist Universities of India built in forests and beautiful spots of Nature. Some of the great Islamic centres of culture were, also, built in places invested with associations of Nature. The ancient asramas

THE TRIPLE IDEAL IN EDUCATION

were open-air schools. I am afraid most of the Indian schools to-day are artificial things. They are not inspired by the ideal of *Sangha*. *Sangha* is direct contact. In a very real sense, a teacher must not teach. He must follow the method of suggestion. He must tell his pupils:—Go to Nature; learn from life. A teacher should bring his pupils in touch with Nature. But to-day books, “scraps of paper,” withered leaves, have become your teachers. That is why so many are unpatriotic. That is why so many have developed a cult of cleverness which if left unchecked will be the ruin of India. That is why the pure intuitions of the soul remain dormant, undeveloped in so many of you. A child must not be treated as a machine. A child is as a flower and must grow as a part of Nature. Excursions have a great value. They teach more than many text-books. I would humbly suggest to the schools and colleges in Behar to organise periodic excursions to Rajgir, Nalanda and such other places. Such excursions I call *cultural pilgrimages*. Let students have daily communion with Nature. Their open hearts will hear ‘Nature’ messages,—of peace and strength, Santi and Shakti. For at the heart of Nature is Peace,—the Peace of Strength,—while man spends his life so oft in strife.

III. EDUCATION FOR MANHOOD

The second ideal is *sadhana*, self-discipline. Edu-

AWAKE! YOUNG INDIA!

cation, I said, was fellowship. Education is, also, self-discipline. It grows out of self-reverence. Modern students often run after fashion and folly,—after *bhoga*. Students must discipline themselves if they would really serve the nation. True discipline is little thought of in our schools, to-day. Punishment is not Discipline. The right method in education is the method of creative suggestion. I plead for man-making education. Students to-day are examined in geography, mathematics, languages and other subjects. The Athenian youth was examined in *Manhood*. The degree conferred on him was that of “Man.” The Athenian “graduate” was called “Man of Athens;” he took a vow,—the well-known ‘Oath of Solon’—which said among other things:—“I will never disgrace these sacred arms nor desert my companions in the ranks.” The purpose of cosmic life, as I interpret it, is to win freedom. But freedom is not won without *sadhana*. There are two *sadhanas* I would specially recommend to students.

(1) *Simplicity*:—I know of college students who run after luxuries, *bhoga*, sense-enjoyment. I would place before you the brilliant examples of *brahmacharis* in ancient India. In the great periods of Indian history, students were *brahmacharis*; and in ancient India, no education was given to students who would not observe *brahmacharya*. Knowledge demands control of passions. To run after material comforts is to lose the strength needed for culture.

THE TRIPLE IDEAL IN EDUCATION

A Western writer, examining the system of society and education in the West, asks :—" What, all at once has happened to our generation ? " And he proceeds to remark :—" We had everything to make us leaders, —family traditions, unlimited opportunity and undoubted energy ; yet the only result I can see of our education has been either to divert our unquestioned energy towards a heaping up of material comforts or to make of us triflers and dilettanti, in a word parasites. " I am afraid many of our students want comfort, ease, enjoyment. I am afraid many sleep too much. Too much sleep dulls the brain. Let every student, like the *brahmacharis* of old, be an early riser. To get up at dawn is to have health and joy of Nature communion. Then, there is need of self-control in food. Not a few of the ' educated ' class eat too much. Take particular care as to the kind of food you take. Avoid the spicy, devitalising foods served you in so many hotels. Incorrect diet is responsible for constipation, dyspepsia, diarrhoea, dysentery and other diseases. Students run to doctors of allopathy, homeopathy and several other ' pathies ; ' I ask you to stick to one ' pathy, '—*Sympathy*,—sympathy with the Ancient Ideal. I ask you to shun all kinds of alcoholic drink and take water instead. A French writer points out that malaria is more common and fatal in those who take alcoholic drinks. Substitute water for liquor. Drink plenty of water, but not in large quantities at a stretch. Drink water,—cold water,—slowly, sip by sip. " Take water

AWAKE! YOUNG INDIA!

and do thy duty,"—was an injunction given to every *brahmachari* in the ancient *asramas*.

(2) *Play*:—In ancient India, students were taught manly games. The Athenian youth loved gymnastics. Games are a *sadhana*. They discipline the body. They develop team-spirit. I ask every student to have daily exercise to build up a healthy body and a strong physique. A spectacled student is a sorry spectacle. If you know no other exercise, you can at least do this,—run about in the morning sun! My message to every young man in India is:—Be hard, not soft! One of my dreams is an All-India League of Physical Culture with branches all over the country. And I would have every University make physical exercise compulsory both for the teachers and the taught.

IV. THE END OF KNOWLEDGE

The third ideal is *seva*. Education is service. Current education is tainted with a cult of cleverness. And there is a 'culture' which is only another name for decadence. The end of knowledge, as Aristotle said, is service. Education must be vitally related to life. Education must teach students to stand up as soldiers of the ideal. I ask you who are young to translate your education into service. You can do something for the village-folk during vacations. You can open vacation classes; you can organise physical culture centres; you can raise

THE TRIPLE IDEAL IN EDUCATION

funds so that poor students are not deprived of the light of knowledge simply because of their poverty; you can start an anti-liquor movement; for the demon of drink is invading our villages. Pussy-foot Johnson spoke in this country of the Prohibition Movement in America and of how much young men did for the movement; college young men banded themselves together to spread the anti-liquor message; they formed a society known as the College Prohibition Association; they sent out 1,700 workers to carry on the prohibition campaign; they were unpaid—they addressed many meetings speaking to about 30 lakhs of persons, prepared and circulated prohibition literature; organised conferences and helped in the formation of anti-liquor committees in the army and navy. It was the determination of these college students which gave a new strength to the movement. Prohibition won. You and such as you in other parts, young men of India! You can do not a little to help the cause of prohibition. You can help the swadeshi movement. You can carry to the masses the message of India, her ancient ideals, her present state, her mighty heroes and sages and saints. You can organise *Bharat-kathas* and awaken the slumbering national memory of the masses. You can help democratic and moral forces by making the village-folk understand that India's struggle of these days must be in the name of no narrow cult; the struggle must be blessed by the spirit of Humanity. The nations of Europe are struggling piteously for

AWAKE! YOUNG INDIA!

petty ends,—for money-bags and materialism; the nations of Europe are struggling thus because they do not see beyond the State. Beyond the State is the Realm of the Spirit, the *Atman*; Him must our nationalism worship to be purified, enriched and exalted. If there be found in every province even a few young men filled with this ideal of *seva*, a few educated idealists inspired by this spirit of sacrifice, then, indeed, there is hope for this Ancient Land. For in Sacrifice is the seed of Achievement. In Sacrifice is the power to build a new India, a new Asia, a new Civilisation, a new divine Humanity.

PILGRIMS OF KNOWLEDGE*

It is said of a German professor that he always bowed to his pupils as he entered his class. In respect and love I bow to you. The nation's youth are the builders of to-morrow. And some of you to whom I am speaking to-day may be destined to become leaders and inspirers of not a few in the coming days.

It was a beautiful song one of you just sang. When I hear fine music, there enters a song into my heart. You have put a song into my heart. Arthur's City, we read in that story familiar to you,—Arthur's City was built to music. May you build this College to a noble song,—the Song of Fellowship, the Song of Unity!

I. HUMANISM IN EDUCATION

The founder of your College gave it a good name. He did well to name the College 'National.' Can it be a nursery of the true national spirit if you, the Hindu and Muslim students, quarrel one with the other in the names of creeds or communities? True nationalism is the very opposite of communalism or

* Notes of the Address at the Behar National College, Patna, Principal D. N. Sen, M. A., presiding.

AWAKE! YOUNG INDIA!

credalism. 15 to 25 are the most receptive years in life; they are the "educational" years; in this period let a great educational ideal grow in you,—the ideal that above all castes and creeds is the SPIRIT OF MAN.

Matthew Arnold said the prime direct aim of education was to enable a man to know himself and the world. I would modify a little and say that the aim of education is to enable a man to know himself as a member of Humanity. You belong to Humanity. You serve best your community, your society, your province, your nation when you serve in the sacred name of Humanity. In ancient India when the boy-brahmachari was accepted as an asram-student, the teacher said to him:—"To Heaven and Earth I commit thee. To all beings, I commit thee." "To all beings!" This Cosmism,—Humanism,—is the inspiring ideal of all true education.

II. HISTORY AS A SCRIPTURE

In a College curriculum of study, I would put emphasis on these three subjects,—Science, Psychology and History. Science,—because you may not know Humanity without some study of Nature. Psychology,—because it is the science of self. I use the word 'Psychology' in an inclusive sense. I mean by it a study not merely of the 'empirical' self, not merely of the 'rational' self but, also, of that deeper self which may be called the Spiritual

PILGRIMS OF KNOWLEDGE

Self and which in the Hindu Books is named the ATMAN. History should be studied carefully, for it brings us in touch with the great Heroes of Humanity. To me, History is a *sastra*, a sacred scripture. I ask you to study the history of India. I ask you, also, to study the history of European nations and America. I ask you to study the lives of the great heroes of history; in them you see focussed the forces of mighty movements; to study them is to understand how the nations have struggled for Liberty and how sacrifices have ennobled and enriched historic life. I bow in respect to heroes of all nations and races. Read the life of George Washington. How he surrendered himself and the gains of his large estate to the service of his nation when it went upon the War of Independence against England! Read the life of Lincoln,—another great hero of America. How resolutely he fought against a section of his own countrymen to set the Negro free! Such men are the monopoly of no one nation; they belong to all nations; the great heroes are the heroes of Humanity. I ask you to pay homage to them, no matter what their religion or race! Mohamed is yours, sons of the Hindu sages! And Krishna is yours, oh children of Islam!

III. THE PILGRIM-SPIRIT

The true spirit of education is something better than to seek 'jobs' or make money. I plead for

AWAKE! YOUNG INDIA!

the pilgrim-spirit in education. Your province, (Behar), was once a centre of great culture. Here you had the Nalanda University of international fame. Here came scholars from different parts. One of them was Hien-Tsang,—a Chinese scholar. And the revered Bengali Principal of Nalanda greeted Hien-Tsang with beautiful love in his heart. And when asked why he had come from far-off China, he said he had come as “a pilgrim of Knowledge.” The pilgrim, in ancient time, trod the dusty road, took pains, and went on his pilgrimage in a spirit of humility and reverence. A true student, I submit, must have these three characteristics of the ancient pilgrim, (1) *tapasya*, (2) humility and (3) reverence for Truth. A College is a Temple of Culture; and professors and students are fellow-pilgrims.

Modern India's danger is that cleverness is outstripping spirituality. And the spiritual, as distinguished from the communal and the sectarian, is that which unifies and harmonises. Creeds separate and divide. The spirit unites and reconciles. Unity of nature is the supreme faith of modern science. Unity of Humanity,—aye, the Unity of Life,—is the supreme intuition of religion. I plead for Humanism in education. Humanism was the spirit of ancient culture. It was the vision, too, of the two great kings of India, Asoka and Akbar. Asoka's empire is gone, but his Rocks and Pillars stand to proclaim the supreme faith of this Indian king,—one of the greatest figures in world-history,—“Every one must

PILGRIMS OF KNOWLEDGE

behave gently towards all living creatures!" And did not Akbar, too, bear witness to this vision of the One God in all creatures, the One Faith in all religions, the One Spirit in all Prophets?

I ask you who are Hindus and you who are Muslims to be true to the unifying spirit of Indian culture and shake hands of fraternal fellowship in the one service of India. Other nations are marching on, but modern India lags behind. It is for you who are young to build a Greater India. Such an India may not be built except on a basis of Unity and Fellowship. Look! the sun is up! Calling you to a new vision, to new adventures, to new victories of the Spirit,—calling you to a Destiny and Deed that would make India a nation of the Free!